

## JUDGMENT AND MERCY.

EXPLANATORY NOTES BY REV. GEO. P. HAYS, D. D., LL. D.

Lesson VIII of the International Series (Fourth Quarter) for Nov. 20—Text of the Lesson, Matt. xi, 20-30; Golden Text, Matt. xi, 28.

Some lessons are so familiar and so easy and so precious to the heart of the Christian world as to make them exceedingly hard to explain. This lesson is one of these. Verses 22-30, and especially 28, 29 and 30, have come to be like proverb in the mind of the church; and 28 to 30 ought to be in the memory of every Christian. Of course, a landlord will expect larger rent from the tenant of his large and fruitful farm than from the tenant of the little cabin, with only its potato patch in addition. So also, of course, increased opportunities increase responsibilities. This is simply the common sense of business and daily life applied to religion.

Mighty works.—With these verses before us our curiosity is excited to ask what mighty works were done in Chorazin, Bethsaida and Capernaum. As to Chorazin there is no record whatsoever of any works done there. The same is true of Bethsaida. As is stated in John xxi, 25, all Christ's miracles are not reported in the New Testament. Of Chorazin scarcely anything is known. Bethsaida was possibly the birthplace of Peter, Andrew and Philip. Capernaum was the home of Christ, and at the time of the public ministry the residence of Peter. Many things are recorded as having been done or spoken in Capernaum. Of Capernaum, however, this is to be noted, that it is not once mentioned in the Old Testament, nor anywhere outside of the four Gospels in the New Testament.

Degrees of punishment.—Verses 22 and 24 explicitly teach the doctrine of comparative punishment. God's system of penalties is not like a prison wall or furnace of fire, where every one suffers precisely the same. According to each one's desert, so will be the severity of each one's suffering. The Revised Version translates the word hell of v. 23 by the word hades. Two Greek words are translated in the Authorized Version of the New Testament by the English word hell. In the Revised Version the distinction between these two Greek words is maintained by translating the one of them hades. This word, like the word of the Old Testament, means the condition of the dead, without necessarily involving the idea of suffering. Christ entered into hades by his becoming dead, but did not enter into hell. Hades, as here applied to Capernaum, means its disappearance from the face of the earth as buried people disappear. Tyre and Sidon and Sodom had as much light and opportunity as Chorazin and Bethsaida and Capernaum, but they had enough to leave them without excuse. The enormity of the punishment of Chorazin, Bethsaida and Capernaum is shown in the fact that their locality is a matter of dispute among travelers of the present day. But the sites of Tyre and Sidon are known and inhabited towns still exist in both places.

This doctrine of the resulting obligations arising from providential mercies underlies verse 25. Wisdom often works itself out into an agnosticism which destroys the simple Gospel. Verse 28 is the only explanation which we are able to give of the unexplained reason for God's distinguishing providences. A deaf and dumb boy was once asked why he was so afflicted while his questioner had both speech and hearing. Going to the blackboard, he wrote as his answer this twenty-sixth verse. Happy is the Christian, old or young, who is able to rest content in the presence of God's mysterious dealings, in the faith involved in this verse.

God manifested.—God manifest in the flesh is the highest and clearest revelation God has made. The indwelling of the Saviour, as a matter of experience, is the best interpreter of the description of Christ and of God given in the word. The external revelation and the internal experience are thus mutually explanatory. A blind man has great difficulty in understanding much about the science of optics. So unconverted persons may study the Bible, but they cannot understand it as those who inward experience answers to and explains the meaning of God's threatenings and promises.

What is rest?—That is really work that works out only into disappointment and failure. Labor is the active side of suffering, and heavy laden is its passive side. Lifting when we are well is not necessarily very painful, especially if the burden is not disproportionately heavy; but if we have a dislocated shoulder and a broken arm and an inflamed muscle, any lifting is torture. We were made to work in harmony with God. When then we come to rest him, we are wrenching and twisting ourselves. To do God's will was the work for which man was made. When therefore Christ says, "I will give you rest," he does not mean that thereafter you shall have nothing whatever to do. Spiritual inactivity, which is neither good nor bad, is an impossibility to any human being. What we need therefore is not idleness, but work which shall not be weariness.

Christ's rest.—So Christ's exhortation, "Learn of me," is in the line of this perfect adaptation of the worker to his work. The yoke he bore was the will of his Father, and in his meekness and his lowliness of heart it was his meat to do this will and to finish the work which he was sent to do. That yoke was easy to him and that burden light to him. It goes therefore to the heart of the question of our likeness to Christ when he says to us, "my yoke is easy and my burden is light." He does not merely mean the yoke and the burden which he will give to his people and require them to take; he includes in the phrase "my yoke and my burden" the yoke and burden he himself has borne. In order, however, to find these easy it is necessary that we should take on his nature, his love for God and his hatred for sin. This burden will be heavy to the unregenerate heart, but it will be light to the unregenerate heart. In him, therefore, alone can that adaptation to the task we have to do be secured which will make these tasks easy of performance.

REMEMBER.

1. Willfulness, not lack of evidence, is the cause of unbelief.
2. The day of judgment will come.
3. Many who are exalted will be brought low.
4. God reveals spiritual truth to those ready to receive it.
5. We know God through Christ.
6. In Christ is rest.

HINTS FOR PRIMARY CLASSES.

BY ALICE W. KNOX.

Verses 28-30 are enough for the little folks. The lesson can be divided into three parts:

1. An invitation.
2. From whom?
3. To whom?

An invitation implies something pleasant. A group of children living in a crowded part of a great city, where every tenement was full to overflowing, were invited by their teachers and friends to go into the wide, beautiful country for a couple of weeks. This invitation was so charming that not one refused it, but every one gladly accepted it.

A little poor girl living in the great city

of Paris had been very ill; a nice young peasant girl from the country near by invited her to come and stay a while at her little cottage. She was delighted, and went to enjoy the trees, the flowers and the animals. Although she had only black bread, milk, berries and broth to eat she gained health, strength and happiness by accepting this kind invitation.

There are many kinds of invitations, but the greatest, the best and most wonderful of all is this one in our lesson. It says, come to me. Write it on the board, or prepare beforehand little notes or cards with the invitation printed on them, and give to the children.

Who gives this wonderful invitation, and what makes it wonderful? Is it from some loving friend to go to the seashore in the hot summer weather? Is it from some kind acquaintance to visit her in the beautiful country? Who says, Come to me?

To whom is it given? Every one must say, am I invited? I want to go. A lady in Paris was talking to two hundred working women about this invitation. She said, you will say, I am not good enough to go, I am wicked. But he who invites you will make you good if you will let him. People invited to good houses must be finely dressed, as they were at Queen Victoria's dinner. Perhaps you say I have no suitable clothes to wear. This King, who says come to me, will clothe you with robes of righteousness that will make you fit to enter in among the royal guests.

After the meeting, a little, shriveling, miserable looking woman came to the lady who had been talking, and laying her hand on the lady's arm she said earnestly, looking steadily into her face, "Was that invitation you gave me? Was it for me?" "Yes," said the lady, "for you and for every one who heard it." "Well then," she replied, "I accept it, I accept it gladly. I know I am wicked, but you said he would make me good, and I accept the invitation." This was the first time this poor old woman had been to those meetings, and when she heard the wonderful invitation she immediately accepted it. How many who hear it today will accept it?—Sunday School World.

A Sermon.

Sunday evening, Nov. 6th, Dr. Frederick of the Baptist church began a series of sermons on "The History, Doctrines and Work of the Leading Denominations." The following is the first.

"One Church, Many Denominations."

Amos iii, 3:—"Can two walk together except they agree?"

Every few years in the history of the church there is an effort after organic unity among the churches. Organic unity is the doctrine of the Roman church. During the middle ages it may be said to have attained it. If other organized churches existed they were secret bodies. In later days the broad church party of England has advocated the laying aside of differences and uniting on essentials, thus becoming one organic church. Milman, the historian, and Kingsley were advocates of this.

The differences between denominations are called non-essentials and these were to be given up as of no value and as separating Christian churches. The doctrine of Socinus that whatever keeps Christians from organic unity is sin has been held by some in every generation. Separate organization has been called heretical, schismatical.

A distinction is to be made between Christian union and church union. The first is the oneness of all believers in Christ is a union of the spirit. The second is an outward union in which all Christians belong to the same denomination.

Christian union is a thing most desirable. As the years come and go Christians get a better understanding of each other and hence come into closer fellowship. This spirit of oneness is helped also by intermingling in societies for the promotion of temperance and other Christian work. The disableness of uniting all denominations into one is very doubtful. God's blessing has rested with continual union upon the classification of Christians under different names and has brought to naught all efforts at organic union.

I. The classification of Christian denominations agrees with the best methods of the bodies of men for effective work. An army to do effective work must have classification; the corps, the division, the brigade, the regiment. These classes must have their officers, their places, their duties. In their places and duties they must be disciplined to work. The movements of a battle, the success of a contest depends absolutely on the classification and discipline. If the men get out of their places, the regiments get mixed up, the divisions do not join one another properly the battle is lost. At Waterloo Napoleon hurled division after division against the center of Wellington's line, but without effect. Last of all his own guard undertook the task. They moved over the field in face of shot and shell and threw themselves upon the enemy. They were broken and mixed. Napoleon, whose fate hung on that battle, cried out, "They are mingled together," mounted his horse and left the field defeated. When troops mingle the battle is lost.

Bull Run was the same. Company was separated from regiment and regiment from brigade. The retreat was of mingled, disorganized forces.

What is necessary in the nation's army is necessary in the Lord's army. For effective work there must be classification, place, duties, discipline. Each church is a regiment, it belongs to a certain division or association, this division belongs to a certain corps or denomination, each denomination belongs to Christ's army. It would be nearly impossible to combine all in one church organization and no such victories could be gained as now. This, however, is conditioned on fighting the enemy and not each other. When Jason was seeking in Colchis the famous golden fleece one of his tasks was to sow the dragon's teeth in the field of Mars. When the teeth were sown armed warriors sprung up and sought to put Jason to the sword. Had they continued this the golden fleece would have been saved to them, but they soon began to fight one another and every man was put to death by his fellow. Paul refers to this kind of fighting when he says to the Galatians, vi, 15: "If ye bite and devour one another take heed that ye be not consumed one of another."

It may be a pleasure to liken the Methodists to cavalry, the Presbyterians to artillery, the Baptists to the navy, etc., yet it shows that there are differences of work which this classification indicates, that is necessary to the success of the Christian army.

A similar thought is that of division of labor. In every manufacturing each work is classified, the work of one is not that of another, efficiency without this is impossible. Each has his own department, his own work. Division of labor is as necessary in God's great workshop as in man's. Each church has a work that can only be done by itself.

Christ said: "The sons of this world are for their own generation wiser than the sons of light," Luke xvi, 8, but their division of Christians into denominations

viewed as a means to greater work is as wise as are the sons of this world.

II. There are certain bends of disposition, certain inclinations of character, (we may call them tastes, yet they are deeper than taste since they are a part of the nature) which divide men into groups.

There are people who incline towards forms, it is natural for them to like liturgical forms, they are born high churchmen. Such people will feel more at home and naturally gravitate toward Episcopacy.

Others are naturally emotional, are born Methodists, and that church is the best place for them. If a life Methodist happened to "get the power" in the Episcopal church he would be likely to break up the meeting.

The same dispositions show themselves in the choice of scripture and the determination of doctrine. Some people by nature dwell upon Calvinistic passages, election, foreordination, predestination. They would join a Calvinistic body. Others dwell upon works, "Work out your own salvation with fear and trembling."

We thus classify several types of people. Now if these people can find the gospel preached and practiced among the class of people to which they are naturally disposed there is the best place for them.

I would not ignore, however, a perfect obedience to God's truth, whether it is according to one's liking or against it. Man's disposition is to selfishness, he is to crucify himself. The word of God is the standard of truth. We must obey it. But having the truth we may classify ourselves without violating any known precept of God, unless perchance these classifications may be abused and lead us to violate the spirit of the bond. Man's dispositions must run in the channels of truth, not truth in the channels of man's disposition.

III. Denominationalism emphasizes certain doctrines without denying others. Each has certain banners, but a certain one is held higher than the others.

1. When John Wesley began his work in England personal piety and public moral were very low. The state was the church. Efforts for the salvation of men were needed, work and piety were the demand of the perishing world and of the Lord of the harvest. It is no wonder that under such circumstances the Arminian thought of salvation by grace secured by works should be made prominent. This banner is held high by the Methodist church, yet it is not the only banner carried by that denomination.

2. John Calvin was a profound scholar, student of the word, second only to Luther in securing the reformation. He saw the church of the state usurping the place of God, professing by churchly right to send men to heaven or hell. He saw the need of putting God back on his throne as determiner of the destiny of man and he developed the thought of scripture that God has a chosen people elected to be saved, predestined from all eternity. It was God not the church that had the power of life and death. This banner the Presbyterians hold aloft, but we must not think it the only banner carried by them.

3. When in the early centuries the church of Rome sanctioned a change in the form of baptism, there were people who opposed it because the change seemed to them to destroy the symbolism of the ordinance of a burial and resurrection and because it did not follow the example of Christ. These people raised on high a banner with the inscription "Buried with Christ in baptism," yet this is not the only banner carried by the Baptists.

4. There are people to-day who think there ought to be more prominence given to the second coming of Christ, and they are trying to raise their banner also.

I have nothing to do to-night with any banner that has not a bible truth upon it. Those I have mentioned are truths in God's word. There is a second coming of our Lord, there is a bible baptism, there is a doctrine of election, there is a doctrine of works. So far then as these truths are concerned the denominations that emphasize them have a holy calling and in so far as they hold themselves to their work will have the blessing of the great head of the church.

IV. Another reason for separate denominations lies in emulation. Each church needs a stimulus and there ought to be a healthful emulation between them. While all Christian work is one, yet each church's work is separate. When my neighbor gave me his own. When another church is prospering I wish the same of my own. A rivalry that has in it the right motive can never be wrong. To build up one church however, by methods that weaken another cannot be right either in the sight of God or of man.

Lastly, the main work of each body of Christians is to save the world from sin and its eternal results. The church is a life-saving service, not a saint's rest. Every man is to lend a hand for God and humanity and do a man's work until the end comes.

When fragile woman sighs, deploring The charms that quickly fade away, What power, the bloom of health restoring, Can check the progress of decay? The only aid that's worth attention— For pains or ills of such description, Thousands of women, gladly mention— 'Tis "Pierce's Favorite Prescription."

The price of this royal remedy, Dr. Pierce's Favorite Prescription, is but one dollar. Specific for all those chronic ailments and weaknesses peculiar to women. The only medicine for such maladies, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction or money refunded. See guarantee on bottle wrapper. Large bottles \$1. Six for \$5.

An Indorsement of Cleveland.

The president now occupies a vantage ground, which he will turn to useful ends in the unrolling panorama of political movements and events for the next twelve months. The availing politicians and editors have met their fate. They have done their worst, and have found themselves so badly worsted that they will no longer be regarded as a factor in next year's plans and purposes. Among members of the administration there is an undisguised sense of relief of the rebuke of the antagonism which certain metropolitan newspapers so unnecessarily exerted against the president and the acts of his government has received.—Philadelphia Times.

Thief Arrested.

The news was received with the utmost satisfaction by the community that he has been arrested. A thief of a disease that is stealing away a loved and valued life, is an achievement that should inspire heart-felt gratitude. Chills, cold, extremities, depressed spirits, and extremely miserable sensations, with pale, wan features, are the results of disordered kidneys and liver. Arrest the cause at once by taking Dr. Pierce's Golden Medical Discovery. It is a purely vegetable detective, that will ferret out and capture the most subtle lung or blood disorder. Druggists.

It is to the credit of the people of this State that Fred Grant's candidacy has fallen flat—has failed utterly to awaken the

enthusiasm which the Republican managers anticipated. The people, in the language of the Chicago hotel clerk to Charles Francis Adams, "Don't go very heavy on Daddyism." The idea of running a man on the strength of his father's name, regardless of any merits of his own, is non-American. It is repulsive to the genius of our institutions, antagonistic to the spirit of the Declaration of Independence. It should meet with an emphatic rebuke at the hands of the people. Fred Grant, the head of the Republican state ticket, should be found at its foot when the votes are counted. It would prove a lesson not easily forgotten.—Syracuse Courier.

How a Baby's Life was Saved.

Death, the grim monster, is fond of entering the happy family circle, and to cut down with his fatal scythe the sweet, young blossoms of humanity which cheer and brighten the household; but after the keen edge of his scythe can be averted by the fond parents, if they will exercise good judgment in procuring an efficient remedy for their ailing child. Such a case is related below, and the testimony given by the mother cannot fail to impress itself upon the memory of all mothers who may be called upon to undergo a similar experience, and who are anxious to save their own baby's life from the insidious attack of a disease which poisons the very fount of life, to end, finally, in death.

Furthermore, the entire harmlessness of S. S. S. is seen in the fact that little four-month-old babies taken it with impunity and great benefit. Babies predisposed to scrofula should be brought up from the age of three months to eighteen months on S. S. S. for scrofulous babies.

GASTONIA, N. C., April 4, 1887.

Gentlemen—Several months ago my baby, then only four months old, developed scrofula. He had two several risings and sores on the neck. I sent for our family physician, who pronounced the case scrofula, and prescribed S. S. S. for it. I gave the baby S. S. S. for about a month, and it soon got the disease under control, and the sores all healed, and the baby is very well and healthy in appearance.

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A Bulletin reporter who is repeatedly greeted with the shibboleth, "How's business?" has interviewed several people with a view to answering the question intelligently, with the following result: "My business is drawing crowds," said the artist. "And mine is being run into the ground," said the undertaker. "My vocation is fine," said the judge. "My business is growing," remarked the farmer. "Business is faring," answered the conductor. "Mine is gaining ground," said the real estate dealer. "My business is picking up," said the rag man. "And my business is 'still,'" said the manufacturer of good Old Medford.—Boston Commercial Bulletin.

Don't Fail to try it.

J. C. Burrows, Kalamazoo, Michigan testifies: "For more than five years, a member of my family has been afflicted with Hay Fever, culminating late in the fall in a choking cough. Every remedy proved futile. Not a half dozen bottles of Papillon (extract of flax) Catarrh Cure had been used before the cough entirely disappeared, and general relief followed. It is simply wonderful." Large bottles only \$1, for sale by T. E. Gape & Co.

Omaha Man—Why don't you get married and settle down?

Basful Friend—The fact is, I am afraid to propose to a girl.

"That's it, eh?"

"Yes, I wish the thing could be reversed and the girls would do the proposing."

"They'll never do that."

"I believe if one would meet me half way I might get through."

"That's easily managed. Court a widow."—Exchange.

A Merchant's Opinion.

Mr. B. F. Nourse, general western agent Royal Baking Powder Co., writes: "I have never found so great results from physicians' prescriptions and attendance upon our children, as I have after a few days' use of Papillon (extract of flax) Skin Cure. It cannot describe to you medically what it has done for us, but can say that years of treatment have not accomplished what Papillon has done after a few applications." Large bottles only \$1, at T. E. Gape & Co's drug store.

First Omaha Man (in street car, going home)—How fearfully slow these cars run; they drag along like snails.

Second Omaha Man—I thought we were whirling along at a great rate.

"Mercy, no. Seems to me we have been an hour on the road. I hope my wife won't worry."

"How long have you been married?"

"About ten days."

"I've been married ten years."—Omaha World.

Senator Evans points out that the \$100,000,000 surplus revenue collected by the Federal government in excess of its needs amounts to a per capita tax of \$1.66 upon the inhabitants of the country. The duty of Congress to prevent further accumulation by reducing the rates of custom duties is unquestioned by any except those who would maintain the present rates of custom duties by removing the tax from whiskey, beer and tobacco. The tariff should be reformed with reference to the needs of the working classes. Those needs cannot be met by removing the internal revenue taxes on liquors and inaugurating an era of cheap whiskey. The working classes want the necessities of life cheapened. They want to be rescued from the extortions of the sugar trusts and the salt trusts that are formed under the cover of excessive tariff taxes. The duty on sugar is three and one half cents a pound, a sum equal to the first cost of that article in Cuba. The sugar trust has been formed to keep the price of sugar up to within a fraction of a cent below the price at which it could be imported and sold, plus the duty. Nine tenths of the sugar consumed in this country is imported and no one is protected by the tariff on it except the importers and jobbers who are organized to maintain the price at the highest figure short of the point at which foreign producer could sell at a profit. If the tax on sugar were removed, the sugar trust could not live and the price of sugar would be about one half its present price. Within a week the sugar trust has raised the price seventy-two cents on a barrel and the retailers are forced to purchase at advanced figures or not at all. It is high time that the robbery practiced by sugar refiners' trust should be stopped by Congress, and this can be done only by removing the shelter under which the trust practices its plunder in security.

Wonderful Cures.

D. Loriaux Retail Druggist of Ottawa, Ill., says: We have been selling Dr. King's New Discovery, Electric Bitters and Bucklen's Arnica Salve for six years. Have never handled remedies that sell as well, or give such universal satisfaction. There have been some wonderful cures effected by these medicines in the city. Several cases of pronounced Consumption have been entirely cured by the use of a few bottles of Dr. King's New Discovery, taken in connection with Electric Bitters. We guarantee them always. Sold by D. Loriaux.

From careful experiments the late Mr. Mechi discovered that plants slightly watered every day often perish, and always become dwarfed, whereas a good soaking given twice a week almost invariably proves beneficial. There is no doubt that a thorough soaking of the ground two or three times a week is much better than the same amount of water applied in dribble sufficient to wet the upper surface only and not the earth contiguous to the roots.

The German Government has completely readied the Colorado beetle, or potato bug, from the fields of the kingdom by the timely use of poisons and the tilling of the tracts of land on which the pest had appeared. There is no doubt but that equally energetic measures in this country would produce the same result, but the matter has been allowed to lapse until the beetle has been allowed to spread over the country. The insect was imported into Germany in cargo of American potatoes.

Sundown is the name of a quaint little place near Big Indian in the Catskills, where the people witness the setting of the sun at 2 o'clock p. m., and the rising at 9 o'clock a. m. Four mountains nearly surround the settlement. The people are generally healthy, and those who have lived there for a long time have the owl-like capacity for seeing in the gloom.—Poughkeepsie Eagle.



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